THE FIRST PART,

PRICE ONE PENNY,

OF THE MOST

IMPORTANT DISCOVERY

EVER MADE KNOWN TO

MANKIND.

BY AN IMPRISONED REFORMER,

WHEREIN IT IS CLEARLY SHEWN,

THAT

ALL PEOPLE ARE ENTIRELY FREED

FROM EVERY CHARGE OF SIN WHATEVER,

SO THAT

PRIESTCRAFT, THE GREAT ACCUSER OF MAN,

WILL NOW BE CAST DOWN,

AND END IN THE TOTAL FAILURE OF THE

TRADE OF PRIESTS,

IN EVERY PART OF THE WORLD;

BY WHICH THE

WHITE SLAVES WILL BE EMANCIPATED

AS WELL AS THE BLACKS,

AND THE

PROFESSIONS OF LAWYER AND DOCTOR

WILL SHORTLY BE NO MORE.

The Saviour's come, by ancient seers foretold,
Hear him ye deaf, and all ye blind behold;
'Tis he the obstructed paths of sound shall clear,
And bid new music charm the unfolding ear:
The dumb shall sing, the lame his crutch forego,
And leap exulting as the bounding Roe;
No sigh, no murmur, the wide world shall hear,
From every face, he wipes off every tear.

POPES MESSIAH.

For the accuser of our brethren is cast down, that accused them before our God, day nd night.--Rev. chap. xii. verse 10.

Behold what manner of Love the Father hath bestowed upon us, that we should be alled the Sons of God.

ADDRESS TO THE READER.

KIND READER,

It was foretold many years ago, that when the Spirit of Truth should come, that he would be such a total stranger in the world that every one would be startled at his appearance; and no one would be ready to receive him, but only those who should be of the truth, unto whom it was said, "I will send you, the Spirit of Truth, whom the world will not receive. But ye see him, for he shall be with you, and in you."

We ought then to enquire why would not the world receive the Spirit of Truth? I presume the reader makes that enquiry, and I answer, it is because that when the Spirit of Truth should be sent forth from God, according to the above promise, error, gross darkness, which passes for light, should be universal; and the world, i. e. the Christian world (so called) would neither see him, nor know him; but it is clear that he was to be with and in some one, who should offer him to the world. Mankind has ever laboured under the idea, that they are great sinners. Is not this belief universal? It is, and millions of human beings are comfortless on that account, and Priests live bravely on the People, taking advantage of this universal belief and the peoples ignorance of the truth; not that the Priests are less ignorant, but while this eroneus notion remains in the mind of mankind, designing men will prey upon them. Then God foreseeing how men would labour, and be in bondage under the idea that they were sinners, and that on that account they would be a prey to the crafty and designing spirits of Wolves and Foxes, who should put on the clothing that belong to the sheep, (viz. the Scriptures) to deceive,—decreed in his infinite goodness in this latter time, to send the Spirit of Truth, to counteract the universal error, by putting the truth against it, and so bring the long standing error to naught, and to comfort the minds of those that are bowed down with the idea of their being sinners, (and dreading the consequences of their dying in their sins,) by opening and explaining the Scriptures, and shewing their true meaning, and by proving from the Scriptures that men are not sinners, as they have been thinking, nor has God any thing against mankind, nor no feeling towards them but love, and to do them good. The writer

and is sure that the Host of Priests will rise up against him, for they know if this doctrine gains ground, their business is over, but the Spirit of Truth is prepared to meet them, and to prove the assertion he makes, and by it to comfort the weary and heavy laden, and enable them to cast off the galling chains that has so long bound them in mind, and bound them as slaves to support the Priesthood whom God never invested with the power to relieve mankind from that bondage they have all been in, i. e. the idea of being sinners. No, the Spirit of Truth alone must be the bringer of this universal comfort, and the time that God decreed to send it is now come, and the Spirit of Truth is come, and is the Inditer of the following few pages, and he hath power on earth to forgive sins, because he is the *Son of Man* and hath power and authority to execute judgment, (Luke v. 27.) which no man had. By which forgiveness of sin is meant, that by judgment, (i. e. right understanding of God's word and laws,) the notion or idea of your being sinners shall be taken away. Then, reader, how invaluable a friend is the spirit of truth, who is now come, to heave this mountain off the guilty world, who are guilty from mistake or misunderstanding only. *But it was the will of Infinite Wisdom that mankind should remain under the belief that they were sinners, until Christ the Redeemer should come, which is the Spirit of Truth and Messiah, and he would bring forth judgment and redeem them from the cruel notion, and consequently from the overbearing domination of Priests, whose craft and tyranny must end now. GOD HAS DECREED IT, AND MAN MUST AND SHALL BE FREE.*

And to this time, and to this change, and to the coming of this Just One, all the Prophets gave witness, and the change of mind, and the change of belief will be productive of every pleasure, comfort and delight. Justice will be done by all, and there will be no need of Lawyers, truth will be established, and there will be no need of Priests; *and as the happiness of the minds of men advances, lingering and painful diseases of body will be also removed, and not known among men,* and there will be no need of Doctors so we get rid of three great pests of the world. The Fox, the Wolf, and the Leech; very shortly there will be no more need of these three, than there is need for chimney-sweepers in a soldiers camp, for as in a camp there are no chimneys, and so those tradesmen are not wanted there; so, in this world, these three sets of tradesmen that we have shewn you, will not be needed at all, for the causes

that produced them will pass away, and soon after those another great species of wisdom's craft, or art, will gloriously succeed, of which we may speak in a future writing

Therefore, reader, if such a change, and such blessings are to be produced by what flows from this little simple plain pen, (which has no style but nature, no embellishment but divine truth,) how much does it behove you to give its productions a candid, unprejudiced, unbiased, and serious perusal, taking along with you the remembrance of that Scripture, viz. that God sendeth not his wisdom forth by the wisemen, but by the foolish, and such a one the writer counts himself; but God is wise, by whose power he writes, and so friend I leave thee, and commit this little book to thy perusal. Fare-thee-well.

To know one's self to be indeed unwise,
Is the sure step, to where true wisdom lies.

"He that delicately bringeth up his servant from a Child shall have him become his Son at length." —*Proverb. chap.* xxix. *verse* 21.

We have receivd the spirit of adoption, whereby we cry Abba Father.—*Romans. chap.* viii. *verse* 15.

Now should any one ask me, if I am the Son of God, answer yes, I am the adopted Son, I was once a Servant o God, and he delicately brought me up, teaching me by hi Spirit,—at that time I used to pray; to cry, and intreat God to be merciful to me, and to forgive my numerous o fences that I thought I was guilty of; I was under bondage and knew not my Master's mind and will, but had to b commanded, and I obeyed to the best of my power, all m Master's commands while I was in the state of a servan but it was revealed unto me by the Spirit, that I should n die until I had seen the Lord's Christ, i e. the Lord's ligh and I did see that glorious light in myself, in my mind; ar then, I, the servant, departed from the state of a servant that of a Son, for this was the adoption. Now God, esse tially is the Spirit, and the Lord's Christ is a Spirit, i.e. it the great Light that God promised to give to the obedie servant, and by visiting me by his Spirit at first, I becan his servant, and then when this glorious Light came in my soul, I became the adopted Son of God; and must y not all be Sons? Certainly so, the Scripture declares it. received the spirit of adoption, and now God is my Fath and I no more pray, and cry, and fret, and grieve, as I d when I was only a servant, for then I felt liable for eve fault to lose my place, and on that account I was in contin

fear and anxiety; but since the eternal Son of God has risen in my mind, I am enlightened thereby, for that Son is Christ my Redeemer, and this light redeems me from my state of servitude and calls me its brother, I am thereby made an heir of God, and a joint heir with Christ, the word and breath of God. So I, the human being am the adopted Son of God, and a fellow heir with the eternal Son of God. Yet he is my Lord and I worship him, he is my head and I am his church, and I am one with my Lord, my Christ, my light, by an act of God's free grace, now I know the love of my God, and that he loves me, and I need not ask or pray unto him for anything, "in that day ye shall ask me nothing." Yet I do make my complaints unto him when I am persecuted by the unthinking world, and I do often weep before my heavenly Father, because of the hardness of men's hearts, that they believe not what the word on record says, they profess to believe it, yet they will not have it fulfilled, or realized as God has declared it should be, even in the text above, out of Proverbs, "he tnat delicately bringeth up his servant, shall have him become his son at length;" which alludes to me on whom this visitation ends (or end) of the world is come, I am only called to be the first of the race of sons, but God will now have many sons, for the time is come for his sons to be manifested, all hitherto in religion have been slaves under bondage, hear them in their churches and chapels, how they cry and pray and are afraid of being lost, hear how they confess how guilty and hell deserving they are; see what a many things they are doing, that they may escape future torment; see how full of dread and fear they are, what, say they, shall we do to be saved. Now they are all the race of servants up to this present time, but they are not immediate or engaged servants, as I was, by direct visitation for they have brought service upon themselves; but God elected me at first for his servant, and as I say at last made me his son, adopted me into his heavenly family, and is not this Scriptural? See to it, it is right; and now I shall tell many people of the love of God, my dear Father, my precious and ever blessed God, yes, and I will speak of his love to me, that I will cause them to fall in love with my God and Father, which is love itself; and they shall come, and he will adopt them likewise, and they will know his love as I do, and will call him their dear and sweet loving Father as I do, for his love is so great to me that I must tell it, I cannot help it, and the telling of it will bring thousands of honest and loving hearts into the same son-ship life as I my-

self enjoy, and this is my delight while I live, to try to bring my poor dear grieving and suffering fellow-men to see, to know, and to enjoy the adoption of sons, God called me, and brought me out of the old world at first, to be his servant that I might become his son, and that I might tell of his love to all my fellow beings, that they might become sons with me, so that we might be all one church, therefore it is written, " that ye might be blameless, and harmless, the Sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life, and will you persecute me for this ? O, do not so, my brethren Well, now you see from this, that there must be a change of people from what there has been. *Those are not the Sons of God that fear, and are afraid ; those are not the Sons of God that commit sin, and are guilty and trembling, lest they should not be saved, and then pray to be forgiven and cleansed from all unrighteousness, and all this ; no, they are servants, slaves, bondmen, and under taskmasters ; he that sinneth hath not known God, he may be very religious, and what the world calls pious, but he is a slave, he does not know God ; he thinks that he sins in every thought, in every word, in every deed, and is ever in guilt and fear, and it is evident, is no son.* But now to you who are thus fearing and trembling, and pining away in secret, on account that you think you are a sinner, to you my poor Brother. I speak, for I was once as you are, and I can feel for you ; I know you have no peace night nor day, and you often wish that you never had an existence, for you find that you cannot cease from sin, (as you think) and your life is watched, and perhaps no one knows it but yourself, you would appear cheerful in company, and put on what you have not ; but, alas, you have a heavy heart, how shall you appear before the Great Judge is all your concern, you carry your misery with you into all companies, and you never eat with pleasure, you are dreading the lash of the driver ; for you my heart aches, and I know there are thousands of you in England, and I long to see you free, but your teachers cannot set you free, for they are slaves just like yourselves, although they would affect in your presence to be free, but they deceive, which you shall see presently ; though to make any man contemptible is not my object, but to shew the delusion that I myself was in, and that you all are labouring under, and that you might be no more a servant, but a son, and if a son, then an heir of God through Christ.

Your eye is evil my Brother, therefore your whole body is full of darkness, but had you the single eye, your whole body would be full of Light. Come, now, I will lend you my spectacles, try if you can see with my eyes, and eat no longer the bread of an evil eye, for the evil eye sees sin in every thought, word, and deed, as I have said; but the single eye sees no sin in anything, the evil eye sees a Devil and is afraid of him, but the single eye sees only one God and loves him, because he is a son, and he loves his gracious father, because he first loved him. Well, says you, I wish I was in that state: well, I know you do, THEN FOLLOW ME, AND YOU SOON SHALL BE THERE, BUT YOU MUST MAKE A DESPERATE STRUGGLE, AND NOT BE FAINT HEARTED; NOW, COME ALONG, THERE'S A DITCH FOR YOU TO LEAP, VIZ. PRIESTCRAFT. You must leap that filthy black ditch, and go clean over it, and you will immediately be free from sin and slavery, *I know it, for I was a slave, but I am emancipated; and you know this is the time they do emancipate the slaves.* Now while you think you commit sin, you do not know God, dont you think that God knew before you even had an existence, every thought that you would think, and every word that you would utter, and every thing that you would do, throughout your whole life? You would say yes, I believe that, very well. *Come, let us reason together, and we'll change the color of your imaginary sins, and though you were so red, yet, we will show you to be white as snow; yes, even your sins shall be white.* And now let me ask you, what was God before yourself or any one had an existence? Why you would say I believe he was love itself! What? Do you believe so? Nay, you must believe it, the Scripture says so, and praise glory and honor to him, it it is true, he was love then; I ask you, Was he not? You would say, I am bound to believe so. Very well, and now I ask you, What is it that has changed him, that you imagine that he is not still the same;—did he know from eternity all that you would do, think, or say? Yes you believe so. Very well, then he must have been angry with you from eternity, if he is angry with you now, or you must think that God is a changeable being, for he had as good and as perfect a view of you from all eternity, as he now has at this moment; if he was angry or offended with you before you came into existence, depend on it, he is angry still; all your good doings has not turned him, or moved him in the least; but if he was love before you had an existence, he is so still, and all

moved him in the least to be angry; and if he was angry with you before you came into being, he will be so to all eternity, for he changeth not; but as the Scriptures say he is love, then love he is, and can be nothing else to all eternity; vain are all your good doings to move him to love, and vain are all your bad doings to move him to anger, GOD THE ETERNAL DEITY, HAS NO PASSIONS, and as he knew all that you would think, say, or do, in time, and it was all perfect before him, and he was then love, even so he remains to you, man, to all eternity; and now Christ, the eternal light, the word, and Son of God, is risen in me, the earth, (the adopted son) to give you light, and to call you to repentance. i. e. to turn you from your evil thoughts of God, from thinking he was a changeable being, and that it was possible that he could be angry, whose nature is love and cannot change. "Let the unrighteous man forsake his thoughts."

Your eye has been evil concerning God, and that is the cause of your unhappiness, it is your wrong thoughts that make you a sinner, and not God, and it is your thoughts that you must forsake, as you may plainly see from the above Scripture; there is nothing that yo do is sin, it is your thinking so that makes it evil to you, God never saw any sin in you at all; you are deceived by the accuser, but now the angel of the everlasting covenant is come to excuse you, if you will accept him, and that angel is this light in me, whom God has adopted; and the light by which I speak is Christ, now come to put an end to this notion of your sinning in every thing you do, it is evil to you, and it stands in your way, it is the Devil, that will not let you enjoy the love of God. and you must renounce the Devil and all his works. *Now the Devil is an evil thought, thinking contrary to the eternal and supreme reason,* the supreme reason knows God, and it is God with us, for it emanates forth immediately from, and out of God, out of the Supercelestial Eternal Fountain, Love; and it sees love, and nothing else; it knows God to be one unchangeable love, *and so when the eternal reason dwells in a man he is ever happy, he has quietness and assurance for ever,* he sees nothing wrong that he does. but every thing that he has done in time past; what he is this moment doing, and what he shall do in future, he sees all right; he sees himself all nature in miniature, and that he is moved by secret springs, to act just as he does in all things.

N.B. For the continuation of this important sub-